

Summary of the Darsul Quran. al-Araf [The Heights]: 165 - 177. By Hazrat Mirza Tahir Ahmad – Khalifatul Masih IV, on 2st December 2001

[166]. And when they forgot the warning they were given We saved those who forbade evil and We seized the transgressors with a grievous chastisement because of the sins they used to commit.

This subject is simple and easily understood. It is extremely important to put an end to what is wrong. Some people do not consider it important and fail to put an end to what is bad and if such things are not stopped they flourish. The Holy Prophet gives the example of a vessel in which those on the upper deck discovered that those on the lower one are boring a hole into it. They disregarded it saying 'What is it to us?' and did not stop those on the lower deck. When they had done it those on the upper deck were destroyed along with them. The Holy prophet has explained with great wisdom that those who do not stop evil things happening are also destroyed.

[167]. And when they persisted in pursuing what they were forbidden We said to them 'Be ye apes, despised!'

It is in the *Mufradat* of Imam Raghib that:

It is said about this part of the verse that their faces appeared to be ape-like and it is also said that the last is incorrect rather Allah the Almighty had made them act like apes. Even so their faces were not like apes.

خَاسِئِينَ ['despised'] means the dog ran away when I shunned it. In Arabic it is used to reject someone from it is the expression *Khas al-Basaruh*.¹

This second precept is correct. It is true that they were made to act like apes. They became like those who copy the *Sharia*, rather than those that act upon it.

The scholar Ibn Jarir writes in commentating upon this verse:

Allah the Almighty states that when they insolently committed that which they had been warned against concerning the Sabbath and considered what they were forbidden to be permissible that is to catch fish and to consume it and they indulged in it when it was tabooed We said to them 'Be deprived of all good'.

It is also written that Mujahid [ibn Jabr] narrates that Hazrat Ibn Abbas spoke in commentary of the verse saying 'They were forbidden to catch fish on the Sabbath whilst the fish would come to them in shoals on the Sabbath as a test for them and not on other days unless they had made efforts to catch them. This was a trial for them because of their persistent disobedience. So they sinned and permitted to themselves the taboos of the Sabbath. Thereupon Allah the Almighty said to them 'Become apes'. Excepting the group

¹ Raghib al-Isfahani, Abul Qasim al-Hussayn bin Mufaddal bin Muhammad. *al-Mufradat fi Gharib al-Quran*.

from among them who were not excessive in doing what they were forbidden on the Sabbath and some from among them asked the others that ‘Why do you admonish (an evil) people?’²

Zahhak narrates from Hazrat Ibn Abbas that he used to say:

The Jews were mauled by Allah the Almighty because of their sins. Such people did not remain on the face of the Earth for more than 3 days’.³

When Ibn Abbas is named people fall silent because the Holy Prophet had especially prayed⁴ for him but they do not research whether a narration was actually from Ibn Abbas or not. The scholars say that he had a very young slave who attributed many things to him that he had never even said. This is also one of those sayings which the commentators do not take into consideration. It is also written that:

Mujahid who was among the Tabiun⁵ says that ‘Their hearts were distorted not that they were themselves distorted in any way and Allah the Almighty has stated this only by way of an example.’⁶

Abu Aaliyah says that قَرْدَةٌ خَاسِيَّةٌ [‘apes, despised’] means ‘Disgraced and humiliated’.

[168]. And when thy Lord proclaimed that He would truly set in authority over them till the Day of Resurrection those who would afflict them with terrible torment. Surely thy Lord is Swift in exacting retribution and He is also the Forgiving and the Merciful.

يَسْؤُهُمْ: To go in search of something, so its subject is extracted through a conglomeration of 2 participles that is *to go* and *to seek* – But sometimes it is used just to mean *going* as it is said that the camels went to roam the pastures – *Camels that go out to roam* and sometimes only seeking is connoted as in *I sought something*.⁷

The Promised Messiah (peace be upon him) states:

God has promised that he will forever inflict such monarchs upon the Jews that will for ever torment them in different ways and through diverse means. This verse also reveals that the main reason for the Jews being *recipients of wrath*⁸ was their inflicting great torment upon Jesus Christ (peace be upon him), vehemently opposed him, maligned him, blasphemed against him, declared him to have been crucified so that he could be deemed accursed (God forbid) and caused him such trouble that according to the import of the verse ‘[Because they

² Tabari, Muhammad ibn Jarir. *Jāmi` al-Bayān `Atta`wīl āyah al-Qur`ān*.

³ Suyuti, Imam Jalaluddin. *Durr Manthur Fi Tafsir Bil Mathur*.

⁴ O lord, make him acquire a deep understanding of the religion of Islam and instruct him in the meaning and interpretation of things.

⁵ The generation of Muslims after the passing of the Prophet who were Companions of his Companions.

⁶ Ibn Kathir, Ismael. *Tafsir al-Quran al-Azim*.

⁷ Raghīb.

⁸ Referencing:

The path of those bestowed thy blessings, not those who incurred wrath and not of those who went astray.

The Holy Quran. Surah al-Fatiha: 7.

disbelieved] and uttered against Mary a graves slander'⁹ also calumniated against his mother. Thus the unfortunate Jews mistreated Jesus Christ with every kind of trouble, they called him a liar and swore at him and cast many aspersions upon him and passed an edict of blasphemy against him and made efforts to split his community and spread false allegations against him before the ruling class and left no stone unturned to blaspheme against him to the extent of plotting to murder him. So a close reading of the verse 'and will place your followers above those who disbelieve until the Day of Resurrection';¹⁰ reveals that the punishment in the verse 'And they were smitten with abasement and wretchedness'¹¹ was also meted out to the Jews because of their mistreating the Holy Messiah because the aforementioned verse contains an eternal warning for the Jews that they shall always live under a subjugation that is the cause of every trouble and humiliation as an observation of the current dejected state of the Jews proves even today that the anger of Almighty God has not abated which was provoked when this grand Prophet was arrested and taken to Golgotha to be crucified and humiliated him as much as possible and tried their utmost to render him accursed in accord with the clear statement of the *Torah* so that his name be written among those who go to the deepest regions of the Earth after their deaths and are not elevated to God.¹²

The Surah al-Fatiha states مَعْضُوبٌ عَلَيْهِمْ 'those who incurred wrath' and it does not mention any verb. Its verb is God as well as the people. That is they would always be under God's wrath and receive that of the people as well. This verse evidently proves the truth of the Quran. The Jews were tortured in Germany by the Christians. It is said that 6000000 Jews were brutally murdered. Before that the Jews had also controlled England and they were also brutally killed here. After Germany they now control America and some people say that the capital of America is not actually Washington but Tel Aviv. So all these things will be fulfilled at their appointed times. According to the *Ahadith* a time is to come when the Jews would seek refuge behind a rock and it would refuse to give them refuge. A rock means a very powerful nation. It cannot be that every Prophecy of *The Noble Quran* has been fulfilled and for this one to remain unfulfilled. *The Noble Quran* also says that they will be brought forth together and this is exactly what happened. If until now everything has come to pass how can this not come be? So when the destruction would come whether we are alive at the time or not our generations would see that the Jews are to face a massive calamity all over the world.

[169]. So We dispersed them into separate groups in the Earth. Among them are the

⁹ *The Holy Quran*. Surah al-Nisa [The Women]: 157.

¹⁰ When Allah said 'O Jesus! I will cause thee to die and will exalt thee to Myself and will acquit thee from those who disbelieve and will place your followers above those who disbelieve until the Day of Resurrection; then to Me shall be your return and I will judge between you concerning that wherein you differ.

The Holy Quran. Āl Imran [Family of Imran]: 56

¹¹ And when you said 'O Moses! Surely we will not remain content with one food so pray to thy Lord for us that He bring forth for us of what the Earth grows of its herbs and its cucumbers and its wheat and its lentils and its onions.' He said 'Would you exchange the inferior for the superior? Go down into Egypt and find there for yourselves what you will.' And they were smitten with abasement and wretchedness and they incurred Allah's wrath: because they rejected the Signs of Allah and would kill the Prophets unjustly; because they were a rebellious and a transgressing people.

The Holy Quran. al-Baqarah [The Heifer]: 62

¹² Ahmad, Hazrat Mirza Ghulam. *Tohfa Golarriyya*. (Ziaul Islam, 1902). *Ruhani Khazain*: xvii. (Islam International Publications Ltd, 2012). 198 – 200.

righteous and among them are those less so. We kept testing them with providence and adversity that they might return.

The scholar Fakhruddin Razi writes:

The people of the time of the Prophet Moses (peace be upon him) are meant here. That is because there was a group among them who led people to the truth. Ibn Abbas and Mujahid have said that *مَنْهُمْ الصَّالِحُونَ* [‘among them are the righteous’] are those who found the Prophet صلی اللہ علیہ وسلم and believed in him.¹³

However the first thing said here is correct that there were also truthful people among the people of the Prophet Moses. Those who pertained to the truth at the time of the Holy Prophet of Allah are not the only ones meant. The fact is that among the Jews there were always some that stuck to their abject state but each tribe had righteous and pure people who would exhort against sin.

The scholar writes in commentating upon the Divine word of *وَقَطَعْنَاهُمْ فِي الْأَرْضِ* [‘So We dispersed them into separate groups in the Earth’] that:

We dispersed them into different nations and this also means that they are so split that they never unite upon any precept. *مَنْهُمْ الصَّالِحُونَ* means those who believed in Muhammad صلی اللہ علیہ وسلم and this could mean either those who died before the abrogation of the Mosaic law or those who dwell beyond China.¹⁴

The actual fact is stated by *The Holy Quran* in ‘We shall bring you together once again.’¹⁵ God gathered them together from far off countries so that if they are intent upon committing sin once again and ruthlessly inflict cruelty upon other nations then *نَاْعِدْتُمْ* ‘We too shall wreak vengeance upon you’.¹⁶

[170]. They have been succeeded by others who inherited the Scripture. They seek to acquire the trivial gains of this fleeting world saying ‘It will be forgiven us.’ But if there came to them opportunity to acquire more such goods they would seize it. Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? But have they then studied what is therein that the abode of the Hereafter is better for the righteous? So then why do you not understand?

A generation followed the aforementioned - The people contemporary with the Messenger of Allah *وَرَثُوا الْكِتَابَ* [‘who inherited the Scripture’] that is the *Torah* and this book remained with

¹³ Razi, Fakhruddin. *Tafsir e Kabir: Mafatih al Ghayb*.

¹⁴ Qurtabi, Abu Abdullah. *Tafsir al-Qurtubi*.

¹⁵ And after him We said to the Children of Israel ‘Dwell you in the land and when the promise of the Latter Days comes We shall gather you back together once again.’

The Holy Quran. Bani Israel [Children of Israel]: 105.

¹⁶ It may be that your Lord will show Mercy to you; but if you revert We shall also revert, because We have devised Hell as a prison for the defiant.

The Holy Quran. Bani Israel [Children of Israel]: 9.

them after the passing of the elders. They continued to read it and learn of the laws and commandments given therein regarding the permitted and the taboos although they acted defiantly. يَأْخُذُونَ عَرَضَ الدُّنْيَا [‘They seek to acquire the trivial gains of this fleeting world’] means the world and its paltry goods which bring them temporary pleasure.¹⁷

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

They were succeeded by those who inherited the Scripture and received the goods of this world as a bribe and said ‘What is it? We will be forgiven’.¹⁸

This thought is entertained by both the Jews and the Christians in one way or another. The Jews say that they will be punished for a maximum of 3 days and the Christians say they will never be punished through Christ’s atonement. The strange thing is that the Christians believe the Prophet Jesus to have suffered punishment for 3 days. They say (God forbid) that Prophet Jesus took all curses upon himself - So sin as much as you want. Only recently it was reported in the newspapers that a priest was caught committing a heinous act and he issued a statement unabashed that ‘My sins have been forgiven because of my belief in the Christ, it makes no difference to me.’ So *The Holy Quran* refutes the wrong beliefs of the Jews and Christians again and again.

[171]. Then to those who hold fast by the Scripture and observe Prayer, surely We suffer not the reward of the righteous to perish.

It is very clear. Those who hold by the Quran with a true heart are never wasted.

[172]. And when We caused the mountain to lean over them as though it were a canopy and they thought it was about to fall upon them. ‘Hold fast to what We have given you and remember what it contains that you may remain conscious of God.’

Regarding the mountain being made to loom mentioned here some commentators have mistakenly written that the mountain was lifted and hovering above them, this is incorrect. In fact sometimes the crags and rocks jut out and lean as if they are about to fall on one. If there is an earthquake it really seems so. I once saw a mountainous rock jutting out so far that large groups of animals were using it as a shelter.

[173]. And when thy Lord brought forth from Adam’s children out of their loins their offspring and made them witnesses against their own selves: - ‘Am I not your Lord?’ They said ‘Yea indeed, why not?’ Lest you should say on the Day of Judgement ‘We were surely unaware of this’.

¹⁷ Zamakhshari, Abul Qasim Mahmud ibn Umar. *Al-Kashshaaf an Haqaiq at-Tanzil*.

¹⁸ Nooruddin, Hazrat al-Hajj Hafiz Hakeem Maulana – Khalifatul Masih I. *Nooruddin ba Jawab ‘Tark e Islam’*, (1909). 169.

There are many in the world who are the victims of atheism but there is a witness inside their consciences they cannot deny witnessing that they were created and there is definitely someone who gave them birth.

The process of human life is based upon a very complex system. If one pondered upon the ears alone one could reach God. An atheist philosopher has also presented as the greatest proof the fact that there is not a single country in the entire world that does not hold a concept of God. In previous ages it was impossible for this concept to have spread from one place to another due to the differences in languages and difficult modes of travel. The ancient inhabitants of Australia were split into 600 tribes, all speaking different languages and confined to their areas. The scholars have revealed without exception they all had a concept of Allah.¹⁹ Whatever name they give they all say that there is a being that is preeminent. *The Holy Quran* states that ‘We had grounded this idea into their primordial essence’. Every person is conscious of their own existence and thus of the existence of a creator. So the existence of each human being is evidence of the existence of God.

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

وَأَشْهَدُهُمْ [‘made them witnesses’]: When every man becomes conscious he bears witness that he is not his own Lord and there is in fact another power that has a purpose [for creating him].²⁰

The Promised Messiah (peace be upon him) states:

أَلَسْتُ بِرَبِّكُمْ [‘Am I not your Lord?’] Meaning that every soul affirmed the Divinity of Allah and none denied it; this, too, points towards the natural confession.²¹

Similarly he states:

That which is a manifestation of all the wonders of Divine attributes cannot be outside God’s creation. Indeed it bears the seal of creation more than anything else and is a greater proof of the existence of the Creator. This is not only a theoretical proof of the soul being created but is a bright verity. Moreover, other things have no consciousness of their being created but souls are by their very nature conscious of having been created. Even the soul of a savage cannot reconcile itself to being self-existent. This is indicated by the verse which says that ‘I enquired of the souls Am I not your Creator?’ They responded ‘Yes, indeed.’ This dialogue indicates the natural relationship between the Creator and His creation, the proof of which is inherent in the nature of souls.²²

It means that this is a metaphorical discourse and proves that if they should ask their bodies they would receive no answer other than ‘Indeed we have a Lord’.

¹⁹ See Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. ‘*The Concept of God Among the Aborigines of Australia*’ in *Revelation Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 217 – 235.

²⁰ Nooruddin, Hazrat al-Hajj Hafiz Hakeem Maulana – Khalifatul Masih I. Darsul Quran, 8th September 1909. *Haqiqul Furqan*: ii. 241.

²¹ Ahmad, Hazrat Mirza Ghulam. *Barahin e Ahmadiyya*: iii. (Safir e Hind, 1882). *Ruhani Khazain*: i. (Islam International Publications Ltd, 2012). 184, 185 f11. (English: Islam International Publications Ltd, 2014). 84.

²² Ahmad. *Surma Chashm Arya*. (Riyaz e Hind, 1886). *Ruhani Khazain*: ii. 168. *The Essence of Islam*: ii. 391.

Every living thing is evidence of the creation of Allah the Almighty. The process of its birth, its evolution. Evolution or no evolution it is the wonder of how something happened which is a bewildering, lengthy and astonishing process. Take for example the Australian kangaroo which has a pouch under its belly which contains the milk-bearing nipples where it keeps its child. How did that pouch come to be created? The child is very little and cannot run away. It finds the pouch ready-made and therein it finds its mother's milk. This is not chance evolution but a Directed evolution. Evolution could have stumbled into a wrong direction at every stage but Allah processed it in the right direction every time so these are not random mutations.

[174]. Lest you should say 'It was only our forefathers who committed idolatry in the past and we were a generation after them. Wilt thou then destroy us for what was done by those who lied?'

When read in continuation of the previous verse of the result whether one receives direct instruction from a Prophet or not that the teaching inculcated in one's nature would render one a liar.

[175]. And thus do We expound the Signs that they may turn back *to the truth*.

Allah the Almighty states a precept in many contexts and in diverse ways so as to satisfy every temperament and every mentality. So the turning of verses means that Allah the Almighty delivers a final verdict upon them in every manner possible.

[176]. And relate to them of him to whom We gave Our Signs but he sloughed them off so that Satan took him under his fellowship and he became of those who go astray.

The real meanings of *السلخ* are to skin. As it is said I skinned it/fleeced it. From this it is metaphorically used to mean the taking off of armour and the passing of the month. As in *I took off his armour. Or the month passed.*²³

Al Ghay is ignorance which is based upon falsehood. Sometimes ignorance is based upon a certain belief and sometimes belief has nothing to do with it. The first kind of ignorance is called *Ghay* That is belief based on ignorance which is *Ghay* 'Ghavi: One who is lost, astray *pl. Ghaoon and Ghawin.*'²⁴

[177]. And if We had so desired We could have exalted him thereby; but he inclined to the Earth and followed his evil inclination. His case is like that of a dog that hangs out its tongue in exhaustion *while barking at you* regardless of whether you make a motion of casting a stone at him or leave him alone. Such is the case of a nation that disbelieves in Our Signs. So narrate episodes *from history* so that they may ponder *to draw*

²³ Raghīb.

²⁴ Ibid.

lessons from them.

This verse also shows that رَفَعَ does not mean physical ascension and it certainly doesn't mean that Allah the Almighty wanted to draw Balaam up physically and that he remained on the ground like a stubborn child. In fact the verse connotes his hunger for the world and the base lusts.

يَلْهَث means the tongue hanging out from an extremity of thirst²⁵. Ibn Duraid says that the word of يَلْهَث is used for a combination of thirst and vulnerability.²⁶

Imam Razi says that:

إِلَى الْأَرْضِ كَيْفَ الْأَرْضِ [‘but he inclined to the Earth’] means that he was attracted towards the worldly life. Muqatil [ibn Sulayman of Balkh] says that it means the world. Zujaj states that it means to find rest and to settle in the world. According to the scholar [Alī ibn Ahmad] Wahidi these scholars have taken الْأَرْضِ in this verse to mean the world because the world is the Earth which brings out inheritance and adornments and wealth and diverse possessions and numerous types of Earthly goods such as herbage and animals. They also derive strength and accomplishment from this same Earth. So if the Earth is the entire world - it is correct to take the Earth to mean the world and we say that if this were to mean only what it does quite literally it would have said that ‘Had We so wanted we would have exalted him.’ Instead it states إِلَى الْأَرْضِ كَيْفَ الْأَرْضِ when these meanings are proven then they stand in place of وَاتَّبَعَ هَوَاهُ [‘and followed his evil inclination’]: to mean that he turned away from the Signs granted by Allah the Almighty and followed his own desires. So he ended up falling into the Pit of destruction. This verse is among the difficult verses before the doctors. This is because this person when he followed his own desires and abandoned the faith, stooped to the level of a dog after Allah the Almighty distinguished him with His Signs and Wonders, having taught him His Unspeakable Name and having dignified him with the acceptance of prayers.

Then Allah the Almighty stated ‘Such is the case of a nation that disbelieves in Our Signs’ so this stands as a general example to all deniers of the Signs of Allah.

Ibn Abbas states that it means the people of Mecca who wished for the coming of a Guide who would instruct them and were expecting a preacher who would invite them to obey God and he came to them and yet they denied him even though they were in no doubt as to his truth and honesty. So allegorically they were called a dog that pants whether one throws something at it or whether one leaves it because they never received the Guidance even when they were left without a Messenger and refused the Guidance now that a Messenger has come and stuck to ignorance in every situation so they are like that dog that pants regardless of what the situation is²⁷

These are the suppositions of the commentators that he would cause all sorts of catastrophes through the power of the Unspeakable Name.

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²⁵ Ibid.

²⁶ Ibn Duraid al-Azdi, Abu Bakr Muhammad ibn al-Hasan. *Jamh ara fil lugha*.

²⁷ Razi.